



	Candles	Mincha	Daf Yomi	Shachris	סוק"ש
Friday	4:18	4:28			9:40
Shabbos		1:45/4:18	3:30	9:00	9:40
Sunday		4:28	5:00	8:00	9:40

IMPORTANCE OF

The *Yerushalmi* (*Yevamos* 12:13) states that there is an opinion that refers to one who performs *Chalitzah*, and is thereby subject to the *Posuk* calling him: **ונקרא שמו בישראל בית חלוץ הנעל**, that the *Posuk* is praising him with that name, as there exists a **גיירה שוה** from **ויקרא בהם שמי ושם אבותי** where all agree that naming one's children as descending from Yaakov and the *Avos* is a praise. The *Meforshim* note that a child's *Neshamah* comes down from Heaven when the child is named. The *Sefer HaBris* (51) states that the *minhag* is to name a son right after his *Bris Milah*, because when the day of his *Bris* arrives, his name (**ערל**) is a name of impurity, and with the *Bris* he becomes purified by the removal of the **ערלה**, and he achieves **קדושה** which should be reflected in his name. However, where it is known that an infant cannot be circumcised on the 8th day, the *Chamudei Daniel* says he should be named **prior** to the 8th day, so that the name **ערל** is never applied to him. Others disagree and suggest that in the case where the *Bris* won't be performed for an extended period of time, such as where the infant's brothers had previously died as a result of their *Bris* **רה"ל**, the name should not be given until after the 8th day, and it should be given by the father when he receives an *Aliyah*, as is done customarily for a daughter. The rationale here is that on the 8th day, the infant is technically an object of the *mitzvah* of *Bris Milah*, even if it cannot be performed. As such, it is proper, once he achieves that status, that his name be given. If the infant is a *Bechor*, and he was not named or circumcised prior to his *Pidyon HaBen*, the *Sefer P'diyon Nafsh* recommends that he be named at the *Pidyon HaBen* because he is again the object of a *mitzvah*, at that time.

QUESTION OF THE WEEK:

If one may not make cheese on *Shabbos* because it constitutes the *Melacha* of **בונה**, how then can one eat cheese – would it not be **סותר** ?

ANSWER TO LAST WEEK:

(What activity is **אסור** on *Shabbos* if 2 people do it, but **מותר** for one ?) The *Mishna Berurah* (302:14) explains that when the *Halacha* allows garments to be folded on *Shabbos*, several conditions must be met. One of those conditions is that the folding may be done only by one person alone, where it is unlikely that the one person would be able to smooth out all the wrinkles. However, where 2 people would undertake to fold a garment, the probability of wrinkle-smoothing increases and it is therefore **אסור**.

DIN'S CORNER:

Although one may not read on *Shabbos* using the light of an oil-fed candle (for fear he may adjust the oil in order to improve the light), there is however no such *Issur* regarding electric lights, even if the light switch has a dimmer attachment which allows adjustment higher and lower, or where some of the bulbs may not have been on from before *Shabbos*. It is however advisable to place a *Shabbos* reminder near the switch just in case. (*Yechave Daas* 1:20)

DID YOU KNOW THAT

The *Gemara* (*Yoma* 26a) states that most *Talmidei Chachomim-Poskim* descend either from the tribe of Levi or the tribe of Yissachar. The *Gemara* asks, could they not be from Yehudah, as the *Posuk* (*Tehilim* 60): **יהודה מחוקקי** indicates? The *Gemara* answers that Levi/Yissachar are special because their opinions are invariably the accepted rulings. *Tosafos* asks why the *Gemara* didn't cite the *Posuk*: **לא יסור שבט מיהודה ומחוקק מבין רגליו** - a *Posuk* in the *Torah*, rather than **יהודה מחוקקי** in its question, and answers that **לא יסור** was a *brocho*; the *Posuk* of **יהודה מחוקקי** tells us that it came to fruition. One wonders, did not Yaakov preface his "*Berachos*" with **האספו ואגידה לכם** what the future holds ? The *Gemara* (*Bava Basra* 17 a) states that seven people merited that their bodies did not decay – Avraham, Yitzchak, Yaakov, Moshe, Aharon, Miriam and Binyamin. Some add Dovid, based on the *Posuk* (*Tehilim* 16): **אף בשרי ישכן לבטח**. The *Gemara* notes that the opinion that listed only seven holds that the *Posuk* regarding Dovid was "only" his *Tefilah* – not an expression of *Ruach HaKodesh*. How could one say that *Tehilim* was not words of *Ruach HaKodesh* ? The *Gemara* (*Sanhedrin* 11a) states that *Ruach HaKodesh* left *Bnei Yisroel* after the deaths of Zecharyah and Malachi. Do we not find many examples in the *Gemara* of *Tanaim* and *Amoraim* who clearly enjoyed *Ruach HaKodesh* ? The answer may be found in the *Gemara* (*Bava Basra* 12a) where the father of Shmuel stated that the minimum size of a property that is profitable to cultivate is 3 *Kabin*, to which R' Yosi responded that the only way Shmuel's father could know this was via [a form of] prophecy. Thus **נבואה** can be words and visions that Hashem communicates to *Neviim*, but it can also be derived by *Chachomim* from their *Torah* study, and be fulfilled under the rule of **צדיק גורר והקב"ה מקיים**. Thus, Yaakov's *berachos* and Dovid's *Tehilim*, although not expressed in the standard *Nevuah* format, were nevertheless imbued with *Ruach HaKodesh* as a result of their being said.

A Lesson Can Be Learned From:

Rav Yoseif Teumim, who would later author the *Pri Megadim*, succeeded his father as Rav in Lvov. However, his focus in learning was different than many of the other Rabonim of his time. He was committed to *Halacha* instead of *Pilpul*, and to teaching students rather than personal study. He referred to himself regularly as "Yoseif Melamed", rather than *HaRav* etc.. Being a Melamed in those days was not a position that ranked high economically or in prestige. As a result, R' Yoseif and his family lived very frugally. His wife would lament that she, whose father was a well-to-do and respected *Baal HaBayis*, had ended up marrying a "Melamed" ! R' Yoseif would tell his students that from her complaints, he realized the meaning of a *Tosefta* (*Kidushin* 2:2), which states that if a man betroths a woman on condition that his name is only Yoseif, and then it turns out that he has a second name – Shimon, the *Kidushin* is invalid. Why would a woman care if her husband has a second name ? However, it may be that she had intended to marry a Yoseif, who was Viceroy in Egypt, wealthy and well-respected. When he turned out to be a Shimon, about whom *Rashi* (*ויחי* 49:7) says that poor Melamedim would all descend from Shimon, it's no wonder that she would complain.

P.S. Sholosh Seudos sponsored this week by the Sternberg family.

This issue is dedicated:

לז"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולז"נ אמי מרתני מלכה ב"ר יהודה לייבוש הלוי

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240

As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use

ולע"נ פערל ב"ר יצחק הלוי לע"נ אברהם ב"ר יעקב חיים ולע"נ רבקה ב"ר מנחם מאיר